therefore is himself every way a-yfwirroc, unmade or nnproducecL—And accordingly, he afterwards
subjoins, *Kai o fitv* StJ *ravra* €cn>roi* Kara rfOTTOV JJ0A" /ttvoi row irarpog ra£nr, tTrccdoiTO «urj}. which OlOerO **thus**
renders: " Atque is quidem (Bens) qui ouneta composuit, constauter in sno manehat statu ; q«i autein orant ah eo creati (dii) cum parotitis ordi-nem cognovissent, huuc sequebantur," i<c. Then that god, who framed all things, remained constantly in his former state; and his sons, or the gods that were created by him, observed his order and appointment—

Neither was Plato singular in this; buf the generality of the other Pagan Theists, who were more intelligent, all along agreed with him herein, as to the generation of the mundane gods; and so were bothTheists and Theogoiiists, they indeed understanding nothing else by their theogonia, or generation of gods, than a Divine cosmogonia, or creation of the world by God ; forasmuch as they supposed the world itself as animated, and its several parts to be gods. So that they asserted these three things: first, a cosmogonia, the generation of the world, that it was not from eternity, but had a novity or beginning; secondly, that this nia, or generation of the world, was also a gonia, or generation of gods, the world itself and several of its parts animated being esteemed such; and lastly, that both these gods and the world were made and produced by one *Bmg ayiwvrrne ml* avro-ya/TK, one unproduced and self-originated Deity. —All which particulars we may here briefly ex-emplify in **jP.** *Omdius Na$®,* whose paganity sufficiently appears from his *Fastowm* and all his